

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BULLERSON, Postmaster-general.



Vol. XXXV

May 9, 1918

Number 19

The Trail of the Despoiler

By Newell Dwight Hillis

At the Sign of the Red Triangle

By Edgar DeWitt Jones

CHICAGO

MAY 11 1918

BEST BOOKS

SELECTED BY CHARLES CLAYTON MORRISON

The Background of the War

Europe Since 1815

By Charles Downer Hazen

The author starts where Napoleon left off, at the Congress of Vienna, and comes down to and explains the situation out of which the present war has developed. The style is fresh and attractive, the matter authoritative, the scope widely inclusive. The author has paid fully as much attention to economic and social as to military matters, and has simplified his narrative by considering one country at a time for considerable periods. Europe's relations to her colonies and to the United States are also considered. There are fourteen maps, "the best set of maps," says Professor Scherville of the University of Chicago, "that has ever been incorporated in this kind of a volume."

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Professor in Yale University

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By W. E. Orchard, D. D.

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THE CHRISTIAN CENTURY PRESS

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AND HERBERT L. WILLETT FOR OUR READERS

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James Douglas, in the *London Observer*, says: "Some unknown man of genius who calls himself 'Fitzwater Wray' has translated the supreme novel of the war and here it is in its divine simplicity of truth, undraped and unbedizened. Truth, of course, is the summit of satire, the apex of irony, and this journal of a platoon is the nude truth of war as it is seen by a common soldier who is also an artist and philosopher."

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There is a vividness about Mr. Eddy's story that has all the characteristic virtues of the newspaper man's report and a seriousness of mood possible only to one accustomed to deal with the deeper problems of character. There is not a flippant sentence in the book.

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The social gospel has become orthodox. It is an established part of the modern religious message. But our systematic theology has come down from an individualistic age and gives no adequate support to those who want to put the power of religion behind the teachings of social righteousness. Theology is, in fact, often a spiritual obstacle. It needs readjustment and enlargement. The social gospel means a wider salvation.

When the war ends this book will provide the keynote of religious reconstruction.

(Add 6c to 12c for postage.) \$1.50 net.

700 EAST 40th STREET, CHICAGO

Make It Unanimous!

Incomplete reports of amounts raised before May 1st on the Emergency Drive show a total of \$1,500,000.

Few churches have completed the Drive and many of the best have not yet begun. So many persons in the churches that have reported have done so well that a double obligation is laid upon the leaders to enlist the rest. Make it unanimous! So many churches, of every size and condition, have loyally and royally done their share and more, no possible excuse is left for any congregation to fail. Make it unanimous!

To stop short of complete victory would mean disaster in some of the emergencies, or mere torture instead of relief in all of them. Failure of the remaining churches would amount to disloyalty to those that have done their duty as well as to our hard-pressed workers at the front. Worst of all, the slacker brings calamity into his own soul.

Look at these inspiring achievements and read other reports in this paper.

Illinois churches have reported \$125,000 subscribed.

Buffalo and Tonawanda district in New York have passed \$10,000, Forest Ave. giving over \$1,800.

Forty-three out of eighty-four churches in Southern California have given \$45,000.

Virginia has pledged \$60,000 and expects to go to \$100,000 on an apportionment of \$75,000.

One hundred fifty-two churches in Texas report \$119,800.

Kansas has definitely pledged \$70,000. Reno county almost doubled the \$4,000 asked. Shawnee county was asked for \$3,300 and gave \$4,800; Franklin for \$1,200 and gave \$1,800.

Nebraska has raised \$51,000.

Arkansas and Colorado join South Dakota "over the top" and still going. They report respectively, \$16,300 on \$15,000, \$25,000 on \$25,000 and \$4,000 on \$3,000.

What state will be next?

Six Atlantic Christian College students in thirty North Carolina churches apportioned \$3,170 raised \$3,584.

Sixteen Indiana counties—Pulaski, Carroll, Clinton, Henry, Boone, Hendricks, Hamilton, Rush, Shelby, Fayette, Howard, Putnam, DeKalb, Ohio, Switzerland and Delaware—have over-subscribed. State total, \$165,000.

Walla Walla, Washington, Central, \$3,700; Spokane, Central, \$2,793.

Twenty-eight Eastern Pennsylvania churches have pledged \$6,600.

Western Pennsylvania has \$17,075, of which \$2,100 is from Washington, First, and \$4,000 from Fayette county.

Twenty-nine Minnesota churches have pledged \$9,329.

Oklahoma, \$62,000.

Ohio, \$183,450, of which \$33,746 is from Cleveland and \$9,250 from Warren.

Best of all is the spirit in which the people are meeting the Emergency. Frankfort, Ky., has pledged \$5,500 on a county apportionment of \$4,500 and expects to go to \$7,000. Roger T. Nooe's letter is characteristic of the messages from everywhere: "This Emergency Drive has helped the churches to discover their souls. It has challenged undreamed of resources and mobilized the energies of the church as never before. We have received more than we have given. I have never seen our people so aroused and so appreciative of spiritual values."

Make It Unanimous!

MEN AND MILLIONS MOVEMENT

222 West 4th Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Our Share in the Victory

VICTORY is a Christian word. It occurs again and again in the New Testament as applied to the soul's individual experience. In the book of Revelation there is the vision of a world war in which the hosts of God are set against the kingdom of evil. And the vision goes forward to the day of victory. Few of us could contemplate defeat with equanimity or think of victory without a new thrill in our souls. In the midst of the great war, even when the fortunes of battle are apparently going against us, we are already suggesting to our hearts what the day of victory will be like.

We could not rejoice in just any sort of victory. In days gone by victory meant bondage for the enemy. Were we to think in terms of two thousand years ago, victory would mean the abject Kaiser walking through the streets of London or Washington in chains in a triumphal procession with his nobles following behind.

* * *

Victory has often meant indiscriminate slaughter and rape and rapine. The captured cities have been put to the sword and the subject population has been offered every indignity because it was assumed that frightfulness in the hour of triumph was one of the guarantees of future peace.

It is for no such victory that we dare to pray. It is clear that if we are to want victory for our nation at all we must define it. And it may be that this is our first and big share in victory, in helping think through just what sort of a victory we would want.

We want a victory which shall establish the responsibility of the state as well as the individual to the moral law. We cannot admit that the individual is bound by the most sacred obligations, but that a nation is free from

ethical obligations. Germany has tried to establish a state superior to God. We seek the victory that will make every state subject to God.

Along with the principle of our obligation to God we would establish the right of each individual soul to develop freely according to its own individuality. In autocratic Germany this individual development is often thwarted or stunted. The Bolsheviki are setting up a new tyranny in Russia, with the theory that men who serve society in one form are rulers and those who serve in another are without rights. We want neither the bondage of the autocrats nor that of the demagogues.

* * *

There will be no victory in the big sense without some guarantees of a permanent peace. Germany believes in the military order. For two generations she has built arsenals and a powerful military aristocracy has plotted against the peace of the world. No indemnity, no loss of territory, no indignity inflicted on Germany would be a victory, if the principle of militarism is still allowed to be a menace to the peace of the world. Victory demands some beginnings of an international government in which Germany, once she is repentant of her sins against the peace of the world, may have a part with the rest of the nations.

Has the church anything to do with the winning of such a triumph? Perhaps no single force in America today has such a responsibility for the realization of a true victory as does the church of Jesus Christ.

The first obligation of the church is that of education. The provincialism of America has kept us from thinking out the problems that are revealed by the world war. The pulpit, the Adult Class, the Men's Club and

every other agency in the local church which can be utilized for the purpose of education should be functioning at this most important task.

Our young men should go to the front with the right idea of what they are really fighting for. We do not want them to go out to match the frightfulness of the enemy with new forms of frightfulness. We want our new army to have a clear conception of just what it is that the Christian conscience of America seeks to accomplish. The local church can do much for these young men before they are taken in the draft. Once they are in the uniform of their country, we must pass the task on to the chaplains and secretaries in the military establishments.

When the magnitude of the victory we seek is realized by our civilian population, they will settle down to the patient waiting which is necessary for the enterprise in hand. It will not be enough for Germany to offer any sort of peace. Having now entered this great struggle, we shall be satisfied with nothing less than a victory for civilization. This kind of victory cannot be bought cheaply. Our civilians must learn to wait until the big aim of the war is realized.

While we are waiting, we must wait upon God. A Christian state, a free world, a permanent peace, these are all aims that are worth a great price. We had hoped to acquire these blessings by another road than war. But God makes the wrath of men to praise him. A cruel war may advance the kingdom, after all!

If the church serves well in moulding the spiritual ideals of our citizenship as well as in helping forward the more ordinary and practical tasks, it will be a long time before anyone can successfully call the church an effete institution. The emergencies of the hour are revealing that the church has a place in our social order unrivalled by that of any other institution. Let us be assured that the victory of our nation in the larger terms that are set forth by the Christian conscience will at the same time guarantee to the church a free field in which to continue her work of saving souls and building the kingdom of God.

Militant Prayers

ONE of the most difficult adjustments the religious spirit has to make in this war time is in the attitude of prayer. Prayer for victory for our side, with our hearts never so conscious of the awful slaughter that victory must involve to those on the other side, has not been easy. Gradually, however, our lips have grown brave to say what our will and intelligence dictated, and militant prayers are now heard in all our churches.

An illustration of this battle prayer that has broken away from pacifist inhibitions and yet has not descended to Prussianistic barbarisms is that of Dr. Campbell Morgan in the Westminster pulpit in London on a recent Sunday when the situation on the west front was most tense. A portion of it was as follows:

We thank thee that thou art the God of the eternal morning. Thou givest us the springtime and the flowers and the children. Now is the winter of our discontent, but the spring is here on

earth again. Now is the hour of our deep and dark desolation, but the flowers are springing, and the wrath of men has been unable to prevent them springing. We dwell in midnight, but the children are with us. * * * We bow before thee with hearts that are full of anxiety, sorrow and perplexity. * * * We are overwhelmed by the confusion and the chaos, the breakdown of human plans, and the utter futility of human effort. Except the Lord build the house, they labor in vain that build it. Except the Lord conduct the plan, all our planning is of no avail. We thank thee for all thou hast done on our behalf already. The supremest hours of all have settled down upon us. We cry for thy help. We pray for the men who are in our hearts today, the multitude of them, and those more intimately known to ourselves. Remember those who have gone from this church, from the institute and the schools—our own boys. We pray thee in this hour to grant victory to our arms.

These words were received with deeply murmured "Amen" from every part of the building. Dr. Morgan continued:

We thank thee that there is no doubt in any of our hearts, no questioning as to the righteousness of our cause. Therefore, we pray thee to defeat the power of the enemy, and, in spite of his apparent strength, may he be made to bite the dust.

Sustain those men of whom we think today. We thank thee for their wonderful courage and heroism. Whatever their need, whether physical, mental or spiritual, may that need be met * * * Guide those set high in authority over us. Save them from all panic, and in the difficult and delicate situation now created may they have divine light, and be sustained amid their abundant and overwhelming labors by thy strength.

Blessed is the Christian preacher and teacher in these fateful days who can truly and sincerely pray for victory and yet keep his heart and speech chastened and subdued by the insight that the God to whom he prays is Father, not to our side only, but to our enemy's side also.

Temperance Unity

THE success of the prohibition movement in this country seems to be in adverse proportion to the wisdom of its leadership. Never has a great moral movement had so many contentious enthusiasts posing for the role of leadership. Only the inherent worth of the prohibition idea has brought progress.

The latest break is that between the Anti-Saloon League and certain very ardent third-party prohibitionists who have organized a so-called dry federation and have secured the name of William Jennings Bryan as president. While the Dry Federation undertakes to bring together the dry organizations of the country, it has not secured the support of the W. C. T. U. nor of the Anti-Saloon League. The latter charges that Mr. Bryan is using the Dry Federation to boost his personal interests and regards him as too recent a convert to the cause to be entrusted with leadership. Prominent in the Dry Federation is Professor Scanlon who secures his influence by heading up the temperance committee of the Presbyterian church. He is an ardent third-party prohibitionist who has been most outspoken in his opposition to the Anti-Saloon League.

It is no time for these differences and recriminations. The victory is in sight if the most ordinary kind of leadership prevails. The Anti-Saloon League has earned its leadership in the legislative phases of the temperance move-

ment by solid achievement. No true friend of temperance will cripple its hand now at the critical stage of the enterprise.

Every one of the great temperance organizations has done honorable service in the cause. We hope we may soon dispense with them all after having given them an honorable discharge. The third-party prohibition movement deserves its part of the credit. It would be a sorry spectacle, however, if any one of these organizations now near the hour of their dissolution should engage in an ungodly scramble for credit. The Christian world wants the job done and we are willing to have it done by the people who have made it good in past performance. Let us have an end of strife among comrades.

A College Presidency

DRAKE University is seeking out a president for itself. With the resignation of Dr. Hill M. Bell from the headship of this largest educational institution of the Disciples of Christ, a rare educational opportunity is opened up to the man, whoever he may be, who is finally chosen as Dr. Bell's successor. That the excellent committee to whom the responsibility of making this choice has been delegated will perform its task faithfully, and after giving diligent consideration to the many delicate points involved, no one has any doubt.

However, while giving due weight to the pressure that originates in the local environment the committee should be careful to rise above this local point of view and see Drake University and its presidency in the light of the far wider interests to which the school is vitally related. By those wider interests we mean such things as the body of sentiment of Drake's alumni scattered over the land, and the higher educational standards that are fast defining themselves in the public mind, as well as the changing educational methods and ideals to which the Disciples of Christ are committing themselves.

What Drake needs in order to fulfill its duty toward these wider interests is an *educator* in the president's chair. This is not to say that he must devote himself to classroom teaching, but his primary equipment should be his ability to *administer education*. If the policy of choosing college presidents on the ground of mere commercial business ability was ever justified, it is no longer justified. The college president, as a mere money-getter and a property administrator, is becoming obsolete. In the case of Drake University, as with most large institutions, the property administration is committed to a business agent or committee. As to the money-raising function which has in the past generation occupied so large a place in the college president's program, the success of the Men and Millions Movement among the Disciples, and similar undertakings in other communions, renders it exceedingly unlikely that mere local individualistic campaigns for money will ever succeed again.

Henceforth it may be assumed that the whole brotherhood of the Disciples, with its permanent Men and Millions organization, will stand under the financial burden of each particular college, and whatever campaigns for funds are launched will be on such an inclusive and formidable

scale as to make it impossible for single institutional heads to lead them. It is safe to say that the educational problem of the Disciples will henceforth be treated as a whole, and while local personalities and forces will have their part to play in specific campaigns for money, their part will be largely under the direction of the comprehensive central organization representing the entire brotherhood.

One of the effects of this new policy into which we Disciples have grown by the success of the Men and Millions Movement will be to free the college president from a considerable portion of the burden of devising and executing ways and means of raising funds for his own school. It will allow him to be an administrator of *education*. He can now truly be the head of his faculty, projecting educational ideals and leading faculty, students and trustees up to the realization of them.

It is this new phase in the unfolding of Disciples' educational history that the alumni and faculty of Drake University would have the presidential committee of the board of trustees duly consider. With the recent happy solution of Drake's immediate financial problem and with the outlook for a substantial increase in its endowment as the pledges to the Men and Millions Movement mature, the university should command the best educator in our entire communion, a man thoroughly oriented in educational problems, fully aware of educational ideals and standards and possessing the force of personality to get them embodied in his institution. Only this kind of leader will be able to command the respect of the faculty and the alumni of the university. And with all deference to the board of trustees it needs to be said that to gain and keep the respect of alumni and faculty is of incomparably more importance to a college than any other presidential consideration. The tension and cross purpose that have obtained during many years in the internal organization of Drake University will surely be perpetuated if the call of the new president is based primarily upon any other consideration than that the man chosen possesses educational authority equal to the great task.

Who Should Be a Chaplain?

THE bill providing for more chaplains has finally passed Congress and is now law. Eight hundred men will be chosen in the next few months and placed in the new positions created, each denomination being given its proper quota. Only those men who are properly accredited by their ecclesiastical organizations can be appointed, so the personnel of the new chaplains will be high.

Doubtless many new applications for chaplaincies will be filed in the near future. The American minister, like his lay brother, wants to do his bit. The chaplaincy will carry men into the danger zone and even into the front line trenches. It is no longer a sinecure. The opportunities of service are splendid. The greater freedom of the chaplain and his official position will make him eventually a far more useful man than the Y. M. C. A. secretary.

The relative value of the home work and the work overseas must now be faced by many of our ministers. The Disciples of Christ will want their full quota of men, but there are men in positions of such outstanding leader-

ship and responsibility that the call should not come to them.

Those who go should be young enough to stand the hardships of life at the front. The legal age limit is forty-five, but in common practice the chaplain appointed should be much younger. From the standpoint of the church, he should have training and practical experience in working with men. We can ill afford to lose any of our ministers, but we can best spare the men in smaller churches who have ability which has not yet been recognized at home. The men who are the organizers and leaders in the various sections of the country have a greater duty to perform for the nation right here at home than they could possibly perform at the front.

Let no man who remains at home think that he is not serving his nation. The church is being asked for definite service each week by our national leaders. Religious institutions are the backbone of the national morale. The man who ministers to the church at home has stayed with the biggest problem, after all, and has a most significant opportunity.

The Plant I Did Not Buy

A Parable of Safed the Sage

NOW while I was setting out the Roots which Keturah had bought from the man who made the Seed Catalogue, I found one Root that Stuck up out of the Ground, and I laid hold upon it, and I said, Here is a Root that Beareth no Label. I wonder what it is? Behold, I know not, yet will I plant it, and see what Cometh up.

And Keturah answered and said, Knowest thou not what this is? It is a Dandelion which thou didst Dig up in making the Holes for the Flowers.

And I was ashamed that I had not known it before. Nevertheless, I saw what it was, even while she was telling me. For I am not wholly an Ignorant man, albeit for the moment I knew not the root, what it was.

And I held the Dandelion root in my hand. And I looked at it, and beheld how Deep it had sunk into the Earth, and how firmly it had laid hold on the Soil with

its one long Root, and I admired the way it had planned to Stay Put.

And I looked at the top, and though it seemed to have no life, yet there were Leaves Curled up and ready to push themselves forth, yea, and a Bud that was all but ready to lift its head above the ground as soon as the winter was past.

And I said to the Dandelion, Behold thou art a Plucky Plant. Thou sinketh thy Root to a Great Depth. Thou sendest up thy Hollow Stalk in the form of Construction the Strongest known to any Engineer. Thy White Ball of soft Down is the most Beautiful and Delicate thing in Nature; yea, and even thy Yellow Blossom is Marvelous, for every little yellow leaf is a flower. Moreover, it is not thy fault that men call thee a Weed! If it were only Hard to make thee Grow, men would pay Good Money for thy Roots, and break their Backs setting thee out, and declare that a sight of thee, sprinkling thy gold over a green Lawn, was the Perfection of Gardening. Neither didst thou sin nor thy parent flowers, yet art thou Despised and Rejected, and men Love thee Not.

And when I thought of these things, I could not find it in my heart to cut off a life so wonderful and so plucky; neither did I want it in my garden. But I took it down to the Alley that runneth behind my house, and I planted it there. And I said, Now the Lord judge whether it be not better thou shouldst grow there than that the ground be cumbered by a Tin Can.

Yet I looked around and hastened back to the House lest my Neighbors should know that I had planted a Dandelion.

And who knoweth whether I did right or wrong?

For if some great Blight should come upon the Dandelions in the Front Lawns of all men, then would they come and seek in my Alley, and beg a seed of my Dandelion.

For though I be chided for giving the Dandelion a Fighting Chance for its life, yet have I known men whose lives were as Weeds whom God Spared in His Mercy, and they Bloomed in Wonderful and Unexpected Goodness.

The Blessed Consummation

Ninth Article in the Series on the Second Coming of Christ

THE Book of Revelation has been held through the centuries, and is held today, at widely varying estimates as to its value among the books of the Bible. There are those who accord it almost supreme significance, as a document of true prophetic character, whose place is rightfully at the close of the holy Scriptures. To such readers every portion of this Apocalypse is freighted with disclosure of the mind of Jesus. To question its claims or its program of coming events is to deny the authority of the Spirit of God. The volume is the veritable unfolding of all that is to transpire through the ages until the end of the world.

There are others who find no such value in it. At best it appears to them to be a fantastic series of early apocalyptic expectations, written by some Christian of the first century who was saturated with prophetic imagery from the Old Testament, and had also drunk deep at the well of current Jewish literature. By such students the book is held to be an amazing complex of fact and fancy. Their prejudice against it is based on the fact that it has proved itself the happy hunting ground of the wildest types of biblical interpretation. The possibilities of the book for exploitation in behalf of errant and grotesque notions of the course and outcome of Christian history are limited

only by the imagination of those who exploit it. Sober-minded Bible scholars have not hesitated to say that the sort of folk who prepare schemes of interpretation to fit this picturesque document are either lacking in mental balance when they start out, or become deranged on the way through.

WORTHLESS COMMENTARIES

Such severe judgments are not wholly unjustified in the light of the enormous body of literature which has taken form in the efforts of a multitude of well-meaning, but untrained men, to interpret the book. Probably no more worthless works have ever been imposed on a patient world than the vast majority of those whose pretense has been an explanation of the Book of Revelation. But both of the attitudes mentioned above are wrong. The volume is neither the outstanding book of the Bible nor a worthless collection of apocalyptic fancies. When studied in the light of the events which furnished its background, and with a willingness to let it tell its own story, it becomes a very valuable addition to the literature of the apostolic age, and the most vivid of commentaries upon one tragic phase of early Christian experience.

The Book of Revelation is not a description of the end of the world, much less a panoramic view of Christian history. The men who give it this assessment, and ransack in superficial and nervous eagerness the pages of history to find incidents which they can force into the category of "fulfillments" prove themselves thereby students neither of history nor of Revelation. Such schemes of interpretation are self-contradictory and in the end self-annihilating. They have to be shifted with every generation, almost with every decade. The pathway of the years is strewn with the wrecks of such confident but superficial interpretations.

The author of the book believed that the end of the struggle between the power of righteousness in the Universe, incarnate in God, the Messiah and the saints, was soon to triumph over the power of evil, represented by Satan and his chief agents, the Roman empire and its heathen priesthood, together with such barbarian hordes as could be summoned for their assistance in the final struggle. Just ahead, within a dozen years at most, lay the great event which was really to determine the issue. The Lord would come, visibly and in glory, not in the humble guise of the prophet of Nazareth who went about doing good, but as the enthroned Lord of heaven and earth. This was to be the "revelation," the great disclosure of the authority of Christ, and the triumph of his cause.

JOHN'S PROGRAM

At that time the heathen empire and its unholy capital were to be destroyed, and the martyrs were to begin a period of a thousand years of happiness and power in the re-beautified Jerusalem. During that millennium of happiness Satan would be bound in the abyss. At the end of that period he would be released for a short and decisive struggle, in which he and his hurriedly summoned hosts would be destroyed, the great resurrection would occur, the last judgment would take place, the last of the foes of Christ would be cast into the lake of fire, and the Blessed

Consummation be ushered in. Every item of this program is definite and precise. The unmistakable events which constitute its earlier phase were to take place so soon that no one then living would be likely to miss them. At the very furthest the entire series was to be consummated at the end of slightly more than one thousand years. These thousand years, however, were to be no ordinary continuance of world history, but a supernatural period of blessedness.

It is to the picture of the Blessed Consummation that attention must now be given, before it is possible to determine the values of the entire body of apocalyptic visions for Christian faith. The last two chapters of the book are devoted to this concluding theme, and the final injunctions of the writer. John sees the new heaven and new earth, the present having passed away. The sea was no more, either a token of the destruction of the power of chaos, or of the removal of all separating barriers. The New Jerusalem, prepared and waiting in heaven, was now let down upon earth. A celestial voice announced that henceforth God was to dwell no longer in heaven, but on earth with his people, and in his presence pain and death should no more have a place. These announcements were confirmed by the Eternal himself, who renewed his promises to the good and his warnings to the evil (Rev. 21:1-8).

The seer is now permitted to behold from a mountain height the beautiful city of God descending upon earth, brilliant, symmetrical, accessible to all who have right of entrance, spacious and lofty, glorious with historic names, and priceless in its materials. In this city there was neither temple nor luminary, for God and the Lamb are both temple and light. But through the open gates there streamed continually a throng of all the multitudes who had the right of way (21:9-27).

THE RIVER OF LIFE

It is clear that John had continually in mind the impressive picture of the restored Jerusalem which Ezekiel drew in exile for the encouragement of his fellow-Hebrew (Ezek. 40-48). One particular feature of that mystic city was the miraculous river, which issued from under the threshold of the house of God, and flowing eastward, deepened and widened until it filled all the salt and waste places of the Dead Sea region with its life-giving waves (Ezek. 47:1-12). So in the apocalyptic vision there is the River of Water of Life, on whose banks, as in the prophet's dream, grows the Tree of Life, whose roots take hold upon the deep foundations of the earth, and whose leaves are for the healing of the nations. But unlike Eden where the first tree stood, there is to be no curse, and over in contrast with the detested mark of the beast upon all who did his evil service, the ineffable names of God and of the Lamb shall be upon the foreheads of those who look upon the divine face and perform the holy tasks. In that light and glory beyond all word of man to declare, the saints and martyrs live forever (Rev. 22:1-5).

At the close of this inspiring vision, the seer records certain instructions that were given him, the repetition of which would still further impress his readers with the certainty and authority of his message. The chief item of this list is the immediacy of the coming of Christ. In

ancient times the prophets and apocalyptists had been instructed to seal up their visions, for only after a long period would they come to realization. But here John is told not to do so, for the time is at hand. There is hardly time for men either to repent or apostatize, the end is so near. "Behold, I come quickly," is the oft-repeated word. The insistence of this announcement would seem to imply that the author was aware that he represented only one section of the Christian thought of his time on this theme, and he is eager to have his view prevail. This he urges, with anathemas upon those who undertake to add to or subtract from his message.

"COME, LORD JESUS"

That there was need of the instant coming of the Lord he was confident. The powers of righteousness in heaven and on earth join in importunity that Christ come at once. "The Spirit and the Bride say, Come." He hopes that his own readers will add their voices to the supplication. But also to those who have not yet given their pledge of loyalty to Christ the invitation is extended with same insistence. Eternal issues hang on this message regarding the coming of the Lord. And the last words of this vivid and impressive book, short of the parting salutation, are, "Yea, I come quickly. Amen. Come, Lord Jesus."

If it is not apparent to every student of the Book of Revelation, not merely from the reading of these studies of its contents, but from a thoughtful consideration of the book itself in the light of any modern historical interpretation of the volume, that it is not a projection of prophecy into the future, but the effort to deal with a present and crucial emergency of the primitive church, then it is because due attention has not been given to the explicit words of the book itself. Those who apply its vision to some ultimate time in the history of the church, a time still distant, simply ignore its direct and convincing references to the author's own time, and the imminence of the great climax. Those who make the book a forecast of current events in our own time have still less warrant, and are merely repeating the absurdities of mediæval exegesis.

It is doubtless true that the ingenuity which is expended upon the apocalypse in extracting from it historical allusions to Constantine, Charlemagne, Mohammed, Attila, Leo, Gregory, Hildebrande, Martin Luther, Napoleon, Abdul Hamid and the Kaiser seems worthless and rewarding to the perpetrators of such interpretative vagaries. And the vivisection of the book goes on today in ruthless indifference to the torture of its quivering tissues or the pained resentment of its abiding friends. Probably such misreading and misuse of this really interesting and important book will continue through the years until a safer and saner method of biblical study displaces the haphazard and superficial sort of text manipulation that so often makes havoc of what is called Bible study.

PRESENT VALUE OF THE BOOK

The Book of Revelation was a tract for the time in which it was prepared. The author did not expect the world order to last more than a few years. He dared not hope that the regular processes of Christian evangelism would be effective. Nothing but the divine wrath visited

upon the foes of Christ could accomplish the result. Therefore, these lurid pictures of approaching doom and glory. But things did not turn out as he anticipated. The triumph of Christianity was not so spectacular or so speedy. Onward through the years, past the date which he set for the coming of the Lord and the overthrow of Rome, went the undisturbed course of affairs, with the gospel gradually winning its way among the nations. Onward even past the date he set for the close of the millenium and the blessed consummation of all things has the stream of human experience run. And the end is not yet. In fact, there is no end in sight. Happily we are not facing the close of a world history so immature and crude as our own yet shows itself to be. The world must still be very young. It could hardly be as foolish and childish as it is on any other supposition.

But is there no sense in which these vivid pictures of the Revelation may serve the purposes of Christian faith? Assuredly. When once we have recognized the over-expectant and over-confident character of the author's program of the last things, and discern the slow and gradual rather than catastrophic methods by which God realizes his gracious designs in history, we may make the fullest use of its deeper meaning and symbolism. Leaving to their own devices alike those who elevate the book into an unfulfilling vaticination of the course of Christian history through the ages, and those who relegate it to the realm of worthless fancy, we may recognize the deep foundations of its confidence in the assured victory of Christ over the powers of evil; its unfulfilling emphasis upon the heroism and glory of those who overcome; the judgment upon sin, not confined to one dramatic and final assize, but continuous and unfulfilling; the arrival of the new social order, the heavenly Jerusalem, coming down from God out of heaven in a far more majestic manner than the seer ever understood, and realized through the centuries in the increasing values placed upon the things that abide, even by the least sensitive of men; the millennium, not some formal period of a thousand years of good to be enjoyed in an earthly paradise, but the pervasive power of righteousness and holiness in a world that grows better through struggle, in spite of all the wailings of the theologies of despair; and the unescapable reward of holiness and the punishment of sin, not merely in terms of sensuous happiness and suffering, but far more in the evolution of character in harmony with repeated and self-registering choice.

There is no reason why the Book of Revelation may not be used with the most admirable results in modern preaching and religious education. When once its fundamental point of view is understood, and is no longer a hindrance to a forceful and optimistic interpretation of history and the religion of Jesus, the book is found to be a treasure-house of the most striking images and figures of speech, an anthology of the most magnificent portions of Old Testament prophecy, and an armory of tempered weapons for the great fight against those world powers of evil which rise up in every age to menace the Church of God.

The next study in this series will deal with the Teaching of Jesus regarding the Second Coming.

HERBERT L. WILLETT.

The Trail of the Despoiler

By Newell Dwight Hillis

ALL men love their native land, but the Frenchman's love has a unique quality. The patriotism of the Englishman is undemonstrative. The Britisher surrounds his home and his garden with a high brick wall, conceals his finer feelings from his closest friends, and when he enters his club on Pall Mall and disappears beyond the threshold the door is closed upon a tomb. The American's patriotism is largely academic; national safety through isolation breeds contempt for danger. The time was when his love of country was vociferous on the Fourth of July, but the enthusiasm has died down, until he is now ready to extinguish even a firecracker. The occasional speaker deals in historical statements about the four wars fought by our country.

FRENCH PATRIOTISM IS TENDER

But the Frenchman's love of country has a tender, gentle, wooing note. He speaks of "LaBelle France" as Dante spoke of Beatrice, as Petrarch spoke of Laura, and the name of France lingers upon his lips as music trembles in the air after the song is sung. The reason, doubtless, is found in the fact that the French people have carved the hillsides and smoothed the valleys and adorned the ridges and mountains with vineyards, until the whole land is a thing of radiant beauty. It is love that has made France beautiful just as the lark, after completing the nest, makes it soft and warm by pulling the down out of her own bosom.

The French people love France as an artist loves his own canvas, as Bellini loved the missal he had illuminated, and as the young architect loved the little Roslyn chapel, upon whose delicate capitals he had lavished his very soul.

Would you have an emblem of France in the month of June, with her wide, fat valleys, her green pastures, and the hillsides up which the pines climbed in serried regiments? If so, take a great robe of green velvet lying loosely on the floor, the creases and velvet ridges answering to the rivers and the valleys and the hills, and then fling a handful of rubies, pearls and sapphires down, so that these gems will lie within the creases as the lovely French cities at the foot of the hills, and beside the rivers, and you have France, the beautiful; France, the mother of the modern arts and sciences; France, full of sweetness and light; that France concerning which Heinrich Heine exclaimed, "Oh France, thou daughter of beauty! Thy name is culture!"

THE SURPASSING DESOLATION

For forty years the two great enemies of farms and towns and cities have been fire, flood and earthquake. Witness the city of St. Pierre. An interior explosion blew off the cap of the mountain and a flood of gas poured down upon the lovely city, asphyxiated the citizens and left not one house standing. Witness that mighty convulsion in San Francisco that brought thou-

sands of bricks crashing down in ruins. Witness the fire in Chicago that turned the great city into twisted iron and ashes. In New Zealand there is a lake called Avernus, the birdless lake. Poisonous gases rise from the black flood of water, and soon the lark with its song, and the eagle with its flight, fall into the poisonous flood.

But all these images are quite inadequate to explain the desolation, the devastation of France upon the retreat of the Germans. About forty miles north of Paris, one strikes the ruined region. Then hour after hour passes, while with slow movement and breaking heart one journeys 100 miles to the north and zigzags 125 miles south again, through that black region.

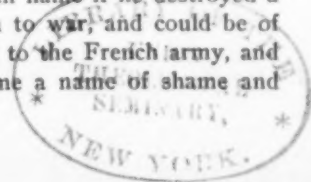
The devastated regions of France are like unto a devil world. All the pears and plum trees have fallen over under the stroke of a German axe, and are dead and dry. Here and there one sees an occasional tree where a half inch of bark remains, and sympathizing with the peasant's sorrow, the roots have sent a flood of sympathetic tears and sap out into one little branch, amidst the death of a hundred other boughs that flamed in May its rose and pink of bloom, then in August gave its red glow of clustered food. But as for the rest, it is desolation. Gone all the beautiful bridges—they have been dynamited. Gone all the lovely and majestic Thirteenth Century churches. Gone all the galleries—for every city of 5,000 people in France has its quarterly exhibition of paintings sent out from Paris—and some of the finest art treasures in the world have perished. The land has been put back to where it was when Julius Caesar described it 2,000 years ago—a wild land, and waste, growing up with thorns and thistles.

A proclamation on a wall tells the whole story: "Let no building stand, no vine or tree. Before retreating let each well be plentifully polluted with corpses and with creosote." The spirit was this: "since we Germans cannot have this land, no one else shall."

THE CRIME OF PRINCE EITEL

One of the historic chateaus is that of Avricourt, rich in noble associations of history. It was one of the buildings specially covered by a clause in the international agreement between England, Germany, France, the United States, and all the civilized nations, safeguarding historic buildings. For many months it was the home of Prince Eitel, the Kaiser's second son.

Forced to retreat, the aged French servants, who understood the electric lighting and the gas plant, and served Eitel during his occupancy, when the judge and jury held the trial at the ruins of the chateau, stated that they heard the German officers telling Eitel that he would disgrace the German name if he destroyed a building that had no relation to war, and could be of practically no aid or comfort to the French army, and he would make his own name a name of shame and



contempt, of obloquy and scorn. But the man would not yield. He brought in great wagons and moved to the freight cars at the station absolutely every object that was in the splendid chateau. And, having promised to leave the building uninjured, he stopped his car at the entrance and exit gates of the ground, ran back to the historic building with a can of oil that he had secreted, filled the asbestos in a ball of perforated iron, ran through the halls and waited until the flames were well in progress, and then ordered his men to light the fuse of a dynamite bomb.

All the testimony was taken immediately afterwards from aged servants and from the little children, and the degeneracy revealed has not been surpassed since the first chapter of Romans was written on the unnatural crimes of the ancient world. I possess copies of the affidavits. In the ruins, hard beside the black marble steps, I picked up the firebrand with which Prince Eitel assassinated a building that belonged to the civilized world.

A JUDGMENT DAY COMING

I hope to live long enough to see Germany forced to repay at least one debt, in addition to ten thousand others. Conceived by the Gothic architects after four hundred years of neglect, the Germans about 1875, completed the Cathedral of Cologne. When this war is over every stone in that cathedral should be marked. German prisoners should be made to pull those stones apart, German cars be made to transport every stone to Louvain and German hands made to set up the Cathedral of Cologne in Louvain or Arras. For a judgment day is coming to Germany, and though dull and heavy minds doubt it, men of vision perceive its incidents and outlines already taking shape.

But the ruin of his bridges, his school houses, his churches, his farm buildings, his vineyards and orchards, is the least of the sorrows of the Frenchman. In a little village near Ham, there dwelt a man who had saved a fortune for his old age, 100,000 francs. When the invading army, like a black wave, was approaching, he buried his treasure beneath the large flat stones that made the walk from the road up to the front step of his house. Then, with the other villagers, the old man fled. Many months passed by, while the Germans bombarded the village. At last the German wave retreated and once more the old man drew near to his little village. There was nothing, nothing left. After a long time he located the street, which was on the very edge of the town, but could not find the cellar of his own house. Great shells had fallen. Exploding in the cellar, they had blown the bricks away. Other shell had fallen hard by and blown dirt to fill what once had been a cellar. The small trees in front of his house had been blown away and replaced by shellpits. In Paris Ambassador Sharp told me that the aged man had up to that time failed to locate his house, much less his treasure. But what trifles light as air are houses!

Rheims Cathedral is a ruin. No building since the Parthenon was more precious to the world's culture. What majesty and dignity in the lines! What a wealth

of statuary! How wonderful the Twelfth Century glass! With what lightness did these arches leap into the air! Now, the great bombs have torn holes through the roof; only little bits of glass remain. Broken are the arches, ruined some of the flying buttresses, the altar where Jeanne d'Arc stood at the crowning of Charles is quite gone. The great library, the bishop's palace, all the art treasures are in ruins.

JEANNE D'ARC STILL TO CONQUER

Ancient and noble buildings do not belong to a race, they belong to the world. Sacred forever the threshold of the Parthenon, once pressed by the feet of Socrates and Plato; thrice sacred that aisle of Santa Croce in Florence, dear to Dante and Savonarola; to be treasured forever the solemn beauty of Westminster Abbey, holding the dust of the men of supreme genius. In front of the wreck of the Cathedral of Rheims, all blackened with German fire, broken with the German hammer, is the statue of Jeanne d'Arc. There she stands, immortal forever, guiding the steed of the sun with the left hand, lifting the banners of peace and liberty with the right. By some strange chance, no bomb injured that bronze.

Oh, beautiful emblem of the day when the spirit of liberty, riding in a chariot of the sun, shall guide a greater host made up of all the peoples who revere the treasures of art and architecture, and law and liberty, and Christ's poor, and shall ride on to a victory that will be the sublimest conquest in the annals of time.

At the Sign of the Red Triangle

By Edgar DeWitt Jones

THE triangle is the coat of arms of the Y. M. C. A. It symbolizes the tri-fold ideals of the institution: the culture of physical, mental, and spiritual manhood. In the cantonments the triangle is in red. One sees it on the sleeves of the secretary's uniform, and beholds it painted in crimson glory on the outside of the "Y." Houses.

The red triangle greets the eyes of the new-comer as soon as he reaches the camp. The "Y." is the big brother of the man in khaki and welcomes him as soon as he sets foot within his new environs. The likelihood is that the first speech the recruit hears other than an officer's in the school of instruction is from a man of the red triangle who comes over to greet the boys of the Depot Brigade where the new-comers are housed. It is an interesting scene. Here are the men who are still in civilian clothes. Yesterday or the day before they left home midst expressions of good will and tokens of appreciation of the whole community. They were banqueted, showered with presents, and sent away midst fluttering flags, martial music, hearty good-byes, and tearful farewells. They have traveled a long distance and have arrived in the camp where everything

is strange; they are about to enter upon a life that is as different from the one they have just left as is a Maine climate different from southern California.

THE GREETING TO NEW-COMERS

The men are at ease in the barracks; some sitting on the floor, some on the cots, others standing. Some are in well fitted tailor-made clothes, some in their hand-me-down Sunday best. Some are college men, others have had only slight schooling, a few unable to read or write. The secretary speaks to them and bids them welcome to their new surroundings; they give him the closest attention.

"Men, we welcome you to this army camp. You've come a long distance. Some of you are tired, a few of you are homesick. What fellow of us has not been homesick? But you'll soon feel at home here. The 'Y.' house is just a little way from here—anybody can tell you where to find it. That's your home while you're here. When you're off duty you may come there any time up to nine o'clock at night. You'll find plenty to read there, stationery on which to write home, a comfortable place to write. You'll find stamps—in fact, everything you need you'll find there. There'll be Bible classes, religious addresses, lectures, concerts, and moving pictures. Boys, the Y. M. C. A. wants you to feel at home and if there's anything we can do for you, tell us and it will be done."

Maybe the secretary tells a funny story or two, the boys cheer him lustily and crowd around him to shake hands. And some of them come up close—so close that they shoulder and elbow him. They are loath to see him leave. At the sign of the red triangle many a lonesome and forlorn recruit has plucked up courage and many a dare-devil chap, secretly glad to be away from the dull commonplaces of every day life, has seen a vision and beheld a great light.

HOW A SERVICE IS CONDUCTED

A religious service in the "Y." is unique. For one thing, it is spontaneous and unconventional. Until the time of the service most of the boys have been busily writing or reading. The service begins when the secretary, the song leader, and the visiting speaker mount the platform and some one sits down at the piano. And how the boys do sing! Apparently everyone joins in the song service. The first selection on week nights may be "Over There," or "Where Do We Go From Here, Boys?" or "Pack Up Your Troubles in Your Old Kit Bag." The director asks for a favorite. You are surprised to hear the boys clamor for "Brighten the Corner," "What a Friend We Have in Jesus," "Blessed Assurance," and other familiar and precious gospel hymns.

Then comes the sermon or address. Preaching to soldiers is a pretty good test of a man's sense of the eternal fitness. It is a very different proposition from preaching to a congregation in a church. The boys are at liberty to go any time and while most of them are too courteous to get up abruptly and leave, others do not stand on ceremony if the speaker fails to interest them. The men in the cantonments prefer a good, clean-cut, straight from the shoulder, manly appeal. They despise "gush" and piffle," and resent being patronized. They grow weary of being told what heroes they are

and how proud the country is of them. Neither do they particularly care for many addresses on, "Why We Are at War." All of them know we are "in" and the more intelligent knew why we were in before they went into the service. Addresses on temptation, on vigorous Christian manhood, various phases of the life of Christ and his teachings, expositions of books of the Bible given in a popular fashion—these find a most responsive group of auditors in the "Y." houses.

Conversions, or "decisions," are made at practically every religious service in the "Y." where the speaker makes a definite appeal. Responses to renew allegiance to the church or make a decision for the Christ life are sometimes made by lifting the hand, sometimes by coming forward, and always by signing the war roll. Thousands and thousands of men are thus put in communication with the home church and with the nearest minister of their religious denomination.

The secretaries, some five or six in number at each "Y." house, are on the whole a vigorous group. They average as well, if not better perhaps, than a like number of ministers grouped together at a religious convention. Here and there one meets a weakling who sooner or later will be weeded out by the general camp secretary. Men of superior parts—earnest, practical, virile, kindly men—are the ideal secretaries. It is a man's job. A sectarian, a narrow denominationalist, or a religious faddist has no business in a "Y." house in a secretarial capacity.

A FRIEND IN NEED

The men with the Colors soon come to recognize the man with the red triangle on his sleeve as a friend in need. The pastoral instinct, the shepherding passion, is necessary and is often evoked in secretarial work in the army. This is one reason why able ministers make ideal "Y." secretaries. Here is a case: one of many of a similar nature. In a certain camp the secretaries had noticed a man with the marks of distress and mental anguish written large in his face. Some load weighed him down. At the religious meeting he would give way to tears and sit with his face buried in his hands. One night at the close of the service he asked to see the religious secretary alone, and then the story came out. The young man had wronged a young woman in his home town, and had left her there to bear alone the suffering and the shame. The young fellow was stricken with remorse. What could he do to make amends? What was his duty by the young woman? The secretary's advice was such as a strong man gives under such conditions. The young man's duty was pointed out, he showed every indication of penitence and a furlough was obtained for him to make the necessary amends. The incident is typical of men in the army, who having been in the "far country," penitently come back to the Father's house.

One cannot meet and mingle with the men in the cantonments without feeling that militant America will contribute richly to the making of a new citizenship sturdy and strong. The military training and discipline show in the physical splendor and mental alertness of

our troopers. America's young men were soft and ease-loving and undisciplined. Today, after months of training, just to watch them march and manoeuvre by the thousands is an inspiring spectacle.

A STORY FROM REAL LIFE

Whenever there is character soil sufficient, the new manner of life has produced a growth in stamina that is most revealing. A pastor in a city where there are two great camps of soldiers, as well as an army post, is authority for this incident. One evening a dashing young lieutenant accompanied by a very attractive young woman, came to the parsonage. Said the young man, "Doctor, we wish to be married. Tomorrow I leave for France." The minister married the young couple, and then said, "You will probably spend the night at some downtown hotel and I had better give you a certificate, which you may need. They are compelled to be careful these days." The young lieutenant was quick to answer. "The certificate will be acceptable, but we have no need for it. The truth is, I am taking this young woman back to her home, shall bid her farewell in a few minutes, then return to the camp and tomorrow morning start for France. We have talked it all over, and it seems best just this way. If I come back we will begin our wedded life. If I don't—well, it is

better so." "In that case," said the minister, "don't be in a hurry to go now. We will have some music and refreshments." The lieutenant and his bride remained an hour; the time was delightfully spent. Then he ordered a taxi, thanked the minister for his courtesy, and as he helped his bride to a seat, he explained, "This same taxi will take me to my camp in fifteen minutes. Here's hoping that I'll come back from France to find this little girl waiting to welcome me home." The strength of character in the young man's face, the gleam of determination in his eyes, and the love and pride of the young woman in her soldier-husband, was such as to affect the minister profoundly. To the discipline of the military training the red triangle has added something noble and soul-satisfying, without which our soldiery, however physically superb, would be poor indeed.

Yet the Y. M. C. A. is not a church and is very careful not to exercise what are known as "churchly functions." It is a medium for the churches and is a clearing house for all kinds of religious activities and the nourishing of spiritual ideals. The sign of the red triangle is the sign of Brotherliness, of courtesy, of good will, and of the deep springs that never fail. It may be that the church of the future in its practical workings will be a combination of the Red Cross, the Salvation Army, and the Y. M. C. A.

Why Is a Minister?

By David M. Jones

A CENTURY ago a minister of the Gospel was regarded with a sort of reverential awe. In the community he was usually the one man of culture and refinement. He was, in a most real sense, the shepherd of his people. To him they looked for their spiritual development; to him they instinctively turned in times of stress; from him they learned not only the doctrines of the faith, but much of their knowledge of world affairs and social ideals, and with him were associated all that was holiest in their conception of religion. But this uniqueness of the minister has changed. Today it is difficult to know just what position the ministry holds in the community. There certainly is little reverential awe, and this is perhaps well, for ministers are very human. Few, if any, of them would welcome the old-time homage. They are, as a rule, fervent, zealous followers of Jesus Christ, with lofty ideals of Christianity, and of their personal responsibility, eager to help in times of need, to give God's message to the best of their ability, and to prove worthy leaders of those under their care.

But people today have grown quite independent in their thinking, in their conception of Christian activity, and even in their interpretation of biblical truths. Most of them no longer accept a thing as true because it is preached from the pulpit, or even because it is taught in the Bible, and this is right. Our twentieth century church member does not want to be curbed in his desire to investigate alluring prospects, or to wander whithersoever in-

clination leads. Legal and social pressure is brought to bear to secure the right response in all departments of life, even in sanitation and education, but in Christian work and church activity, this is left on the people's conscience and sometimes it seems that there is no conscience. Consequently we have in the modern ministry the anomaly of a shepherd striving to lead a flock which recognizes in him no authority whatever, and which seeks its own pastures regardless of his voice.

Congregations come together ostensibly for worship, but delegate to the choir the privilege of praise in song, and to the minister the service of prayer. We receive passively the entertainment afforded by the anthem, then settle ourselves comfortably in our pews for the sermon, as we would give attention to a public lecture, and the result is much the same. If the sermon is fresh and interesting and pleasing, we feel that the hour has been well spent, but if it becomes in any way personal, touching upon the needs, weaknesses or shortcomings of the community, there is a sense of irritation. We do not like to be criticized. We do not take kindly to advice. We resent exceedingly any interference with what we consider our personal independence of thought and action.

If the minister is wise with a worldly wisdom which causes him to avoid unpopular topics, we are glad to be entertained by his eloquence; if he is something of a vaudeville performer, we go in throngs to hear him, forgiving him his personal thrusts because of the amusement he fur-

nishes us; but if he assumes the right as an ambassador of Jesus Christ, to scourge those of us who profane the sanctuary, or to pronounce biblical woes upon some of our pharisaical hypocrites, even though he strives to do so with diplomacy, we not only do not like it, but, if he persists, we stay away from church and nurse our injured feelings. In many localities the crowd will "take more" from politicians, school-teachers and doctors than from the minister, not because he isn't as capable, but because it is none of his business. We are not all thus, of course. There are those in every church who earnestly listen for the voice of God in each message from the pulpit; who pray at every worship hour that the speaker may be given the utterance needed; and who conscientiously apply to themselves the exhortation to holier living. These are they who keep the churches open, and who prevent the life of the ministry from becoming one perpetual Gethsemane.

THE MINISTER AS A DOOR-RINGER

This critical, unsympathetic attitude on the part of congregations, is fast crushing out the spirit of evangelism in our ministry. Such a tender, unselfish, loving, regenerating spirit cannot exist unnurtured. It must be fostered and protected. A freezing temperature is certain death to it. How then can it be kept alive in the cold, materialistic atmosphere of many of our churches?

If a minister is no longer recognized as the spiritual adviser of his people in any practical way, if the spirit of evangelism is no longer powerful in our churches, except in theory, if the Divine reasons for his calling are not acceptable to Christian people today, what, then, is his position? Why is a minister?

In the minds of many people, he is expected to be a sort of perpetual door-bell ringer. He is jealously watched to see that he does not show partiality and that he is regular in his duty. He is expected to be able to call every child by name, and to recognize all members of the family, whether or not they ever attend church. What matters it if the only topics of conversation are the weather, and Johnnie's new tooth? He extends a warm invitation to attend church, but he knows when he gives it, that they probably will not avail themselves of it. For the church members who are most lax in Christian activity are usually those most critical in demanding pastoral attention.

It is conceded by everyone that he should call upon all those sick, and in trouble, and he usually does this to the best of his ability, strength and time considered. His great ministry here cannot be overestimated, and while he cannot be said to enjoy this part of his work, and while the constant effort to cheer those whose spirits are overburdened, is a severe drain upon his own vitality, some of the most wonderfully blessed experiences of his life come in connection with this. Acknowledging all this, however, is it not true that the biblical commands to comfort the fatherless, to visit those sick and in prison, and to help those in need or in trouble, apply as much to each individual Christian as they do to the minister? Why then should this be delegated so largely to him?

A few men have the priceless ability so to win the confidence of people that those burdened with trouble, or perplexed by the tangled threads of life, instinctively come

to them for help and advice. Blessed indeed is that church which is fortunate enough to have such a minister! He may not be able to find the time to ring quite as many door-bells, but he knows that those who come to him in his study are sincerely craving help, whereas he might call a week by the other method and not stumble on to a single case of real need. Yet, there are always among his members, those entirely blind to the value of such service, who will censure him for not pursuing the old ways.

HANDY MAN OF THE CHURCH

Aside from these pastoral duties, he is expected to be ready to make speeches on all occasions, on any topic, and on short notice; to preach funerals, and to perform wedding ceremonies; to be at the beck and call of every member of the church who thinks of something which somebody thinks ought to be done; to do all the church work which no one else wants to do; to give to every worthy cause which comes before the public; to give support to every community enterprise; to rear his family so that even his children are above reproach; to dress himself and family as well as are the best in his church, and to do so on a much less salary; to bear all his burdens uncomplainingly and to accept others with a smile; to receive all criticisms graciously, and never to talk back whatever the provocation. If his nervous system goes wrong or his body breaks down under this multiplicity of duties, he is pronounced not physically able to act as minister and is turned off, and another younger and stronger hired in his place.

No matter how valuable may be the minister's influence and his knowledge of the ins and outs of the church, learned at great cost, or that his breakdown has come because he is not only manfully striving to perform all his own duties, but also many of those which should be done by officers and leaders and others, still no one ever thinks of relieving him of some of his burdens. The poor horse on the street, if so overloaded that he staggers and falls, finds protection in the Society for the Prevention of Cruelty to Animals, but churches can with impunity so overburden pastors, knowing that there is none to condemn them.

AN HONORARY SCAPEGOAT

Is a minister, then, only a sort of honorary scapegoat? If some one has a grouch against him, the grouch is received as proof that he has committed some regrettable offense, but seldom is the grouch investigated and silenced, if unfair. Grouches grow mightier with time. It is a pity that there is not in our churches some method whereby trouble-breeders could be quarantined; it would prevent many an epidemic, and might save the spirituality of some congregations. One prominent church recently let an efficient minister go to another pulpit largely because of the fact that for several years one man had continually complained because the pastor sometimes played tennis and owned an automobile! Imagine this in our day of enlightenment! Has a minister no privileges of recreation for his re-creation in his life of stress even as other men? If he works from nine to eleven hours per day, often until ten or eleven o'clock at night, for his people, should he be denied a little pleasure? If the finance committee gets lazy, or the people buy too many Liberty Bonds and auto-

mobiles, and the budget has to be cut, it usually is the minister who has to suffer first.

Ordinary necessities are from fifty to seventy-five per cent higher now than they were before the war, but I have yet to hear of even one minister whose salary has been raised a corresponding per cent. However, I know of several whose salaries have been lowered. He may long to buy some Bonds, to subscribe to the Red Cross and to the Y. M. C. A., and his heart always sensitive to suffering, may ache over the pitiful stories of the women and children in Europe, but his own must be fed and clothed, and he cannot do both. This is burden enough. But when it begins to be whispered about that the finance committee could not raise as much money as other years, and so the pastor must be losing his hold on people, and someone ought to suggest to him that he resign, it is hard sometimes for the minister to keep clear and unwavering his faith in humanity and in the ultimate success of the good.

Someone once cartooned a preacher as a horse trying to pull an overloaded wagon up a hill. In the years of my association with my brother who is a minister, when I have seen how completely his hands are tied by lack of co-operation and by those who say, "I don't want to," or "I will not," or "I cannot," or "it will not work," or "I haven't time," or "Yes, I will," but then sit down and do nothing, or "Get somebody else," and when I have seen the dirty politics which is sometimes used to oust a minister, I have decided many times that those whom God is striving to use to lead us to higher and nobler living seldom are given a square deal and that they are in something of the predicament of a poor struggling horse, with its feet hobbled, striving to pull a wagon full of people of various types up a hill. Some of the people constantly beat the poor creature because it does not get them out of the ruts. Some sit and scoff at its failures; some sit at the back and drag their feet. There are some, of course, who do not ride, but who stand at the wheels and manfully work to help with the load, and there are others who pretend to help, but who take advantage of every opportunity surreptitiously to place obstacles in the way. Needless to say, the wagon will never reach the top in this way. Will God bless our churches as long as we shift our responsibilities off on to the shoulders of the one who is His ambassador to us, and do not give even a respectful attention to His admonitions?

WHY DO MINISTERS STICK?

In the face of all these conditions, one is led to wonder that ministers stay with the job. Why do they do it? Frequently they could make more, often double, money in other professions. They would work fewer hours per day, and have all other time for their own use and for companionship with their much neglected families, without fear of being accused of loafing. They would be able to have one day of rest out of the seven. Not least in importance, they would escape the atmosphere of carping criticism with which they so often feel themselves surrounded. Again we wonder why. I asked my brother the question. His answer made the modest revelation that it was because of his consecration to Jesus Christ and a passion for the souls of men. In other professions they would escape much that is unpleasant, but they would also lose some of the mountain peaks of human experience. They would no longer

have the divine thrill in receiving the stammered confession of faith from childish lips. Never again would they share the baptismal waters with regenerated souls. The sacred privilege of guiding young lives through gradual development into glorious fruition would not be theirs as before. The inspiration of leading misspent maturity into a better way; the sense of being a tower of strength in times of need for burdened souls; the glimpses beneath what the world sees, into the secret places of the hearts of tried humanity; the knowledge that except in His word, God has in all the world no other way to manifest himself, all this, and more, makes the thorny path wonderful in opportunity. If the cup which they are forced sometimes to drink is full of bitterness, shall they not drink it, if by so doing the Saviour is glorified?

A Prayer

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

WALTER RAUSCHENBUSCH.

Young America Militant

By Thomas Curtis Clark

WHO are these lads, these knights in khaki clad?
On what crusade do they embark today?
Here, in a land of peace and liberty,
What call can lure them from their tasks and play?

Their hearts are light—for what have they to fear?
Their souls are innocent—mere children they;
Then why do they go forth with bayonets?
Is some Pied Piper leading them astray?

These eager lads have heard from o'er the sea
The cries of women wronged, babes left to die.
The piteous cries of old men crucified
Have wrenched their hearts—and lo! they heed the cry.

Their ears have heard of cities beautiful
Left black and bare by that Despoiler's rage
Who, war-possessed, has turned the day to night,
Who plays the Hun in this enlightened age.

Thus do they go, to save a world to Truth;
To rescue Virtue from a demon's den.
God guide their feet, and bring them back to us—
Our "Young America," fair Freedom's men.

The Church, the Chaplain and His Task

Pershing's New Auxiliary Force

GENERAL PERSHING'S request for one chaplain for each 1,200 men in the army brought quick action from Congress. The bill was passed by both houses but was sent back by the President because a strict construction of the phrases limiting the age to forty-five could operate to retire men already in the service when they arrived at that age. Congress will doubtless remedy the defect quickly and the Federal Council of Churches will face the big task of confirming recommendations for hundreds of new religious leaders for the army. The present army will require the tripling of its force of chaplains and the big new army now mobilizing for training will require nearly one thousand more. An army of 3,000,000 will demand no less than 3,000 chaplains, for General Pershing's plan is to organize the force just as medical and other auxiliary forces are organized, with captains, majors and higher officers, together with staff and headquarter's personnel; this will average one chaplain to approximately every thousand men. Bishop Brent has already been appointed executive and directing head of the whole force in France; a more appropriate appointment could not be imagined. Bishop Brent is a statesman, a cosmopolitan, a broad-minded thinker and is committed to the social task of Christianity; he is bigger than any position he ever held. Heretofore every other auxiliary force of the army has been outfitted better than the chaplain. When our men go to France now they are to be outfitted with a tent, chairs, books and projecting apparatus for stereopticon and motion pictures. Their work is to be organized, directed and provided for as never before. The chaplain is the one officer in a regiment who is not limited by official stratification, arbitrary rules or anything else except the necessities of his task; he can mingle with the men in any free way he chooses, manage his own time and undertakings to a greater degree than any other officer and be all things to all men if by any means he can help them. General Pershing believes profoundly in religious work for the army. He believes in it because it helps army morale, because religion is necessary to morals and morals are necessary to efficiency, and he believes in it because he himself is a profoundly religious man.

* * *

The Churches and the Chaplains

There are some 200,000 ministers of religion in these United States. An army of 3,000,000 will require some 3,000 chaplains; in other words, it will take one religious leader out of every sixty-six. These 3,000,000 young men will go from our home communities and ask that we send with them the religious leadership they had at home and nothing more, for the Y. M. C. A. will probably take fewer preachers than will the chaplaincies, and 6,000 ministers with the army would make one to every 500 men—the ratio for our total population at home. At home we have churches, all the uplifting institutions of civilization, the regular conventions and customs of a moral life and a normal atmosphere; in the army there are no homes, but crowds in barracks; no uplifting institutions, but the demoralizing necessity of destroying human life systematically, efficiently and in person; no regular conventions and customs of civilization, but an abnormal social life with a terrible business in hand that within itself makes it difficult for the average man to cling to the finer things of the soul. Yet there are those who plead that the efficient religious leaders stay with the home church; they look sadly at the "loss" (?) of religious leadership and talk piously of "upholding civilization at home." This is religious provincialism of the worst type to say nothing of the failure to warm one's soul to the brave lads who go to offer life and limb for all of us and for the things Christianity demands of civilization. At home we have thousands of communities with from three to five

churches for every one needed. If some of the pastors from these overchurched communities follow the boys to the front the community need not suffer, but may rather profit by his going, for the churches can be led to cooperate. Besides, most churches manned by pastors competent to go have latent within their membership sufficient leadership to make up for the loss, and the church will be the stronger by the emergency compelling them to lead.

The church should not only eagerly send its biggest, best men to the chaplaincy but it should quickly connect itself directly with the men who go to represent it by putting in their hands a fund to work with. The government and the Y. M. C. A. will supply tents, "huts" and other outward implementia, but every chaplain will say that his greatest need is a personal fund from which he can do a limitless number of things that cannot be put into schedules or requisitions. This fund furnishes the only tangible line of communication and service between the church and its representative in the army. Shall we allow the Y. M. C. A. and the government to care for all the army's religious needs or will the church itself accept the challenge and the appeal of its representatives to thus make itself felt in their work?

* * *

Recognizing Ministers as Men

The new bill for extending the draft to those who have become twenty-one since the first registration will not exempt ministers or ministerial students. The new "Man Power" law in Britain does more in that it remedies the defect of all previous provisions and takes in all clergymen of draft age in the United Kingdom. France has never exempted them and the 20,000 priests and pastors in the French service have been not only the glory of the church but the means of redeeming religion to skeptical France. How can a ministry preach the vicarious sacrifice of Christianity yet claim exemption from sharing it at the one time when humanity is called upon to give it as never before in history? The soldier and the average man call it hypocrisy. The men who advocate it ought to be compelled to try their arguments before an army corps in France. The minister is no more precious than the school teacher, the Y. M. C. A. or social worker or the physician; none of these get exemption. The minister should be the last man to claim a special privilege or to take advantage of an arbitrary opportunity to spare himself. If the question had been left to the whole ministry of America to discuss in open forum and to decide for themselves, they would have voted it down overwhelmingly and accepted their place with other men as men. The old saying that "there are men, women and clergymen" furnishes the historic excuse for granting exemption to preachers only. The honor and usefulness of the modern ministry demands that it be repudiated. God grant that our army may be filled with Donald Hankeys—young men who march by the side of the men in khaki and minister as they march.

The church must send its best men into this service. The man who wears the conventional ministerial garb, preaches and prays only, keeps aloof from the things of street and community, and identifies Christianity with his own little sect, will be a failure and misfit—and Pershing promises to weed out the misfit chaplains as severely as he does the misfit officers of the line. He must be a vigorous, robust, man's man, who does not blush at a "cuss-word" nor weakly apologize for it, who can wade trench mud, stay awake as long as his men, endure every hardship they endure, administer religion for weeks at a time without preaching once, then preach like inspired when and wherever opportunity offers, and in nothing be a man apart but always the soldier's bravest, heartiest friend, begetting his admiration by his own manhood and courage.

ALVA W. TAYLOR.

The Sunday School

Authority

"S AID Jesus: "All authority hath been give unto me in heaven and on earth."—Matt. 28:18. That is boundless, limitless authority. We would not like to have the Kaiser have such authority, but we are happy to have Jesus possess it.



Rev. John R. Ewers.

No form of government can approach monarchy when the monarch is noble, no form of government can be as bad as monarchy when the monarch is base. An idea which has never occurred to Americans is that there is any necessity for authority. Each man has been a law unto himself. His selfish desires have been supreme. If the war has done nothing else it has taught us respect for authority. The young soldier has learned, perhaps after punishment, to obey his superior. The business man has felt the stern hand of Washington. His books have been opened and he has paid his income taxes. The food dictator has spoken and he has stocked up with as much oat-meal and corn-meal as wheat-flour. The fuel dictator has spoken and he has paid a certain price for his coal. Food, drink, fuel, income, speech, the very disposition of his life, have been under authority. It is a wholesome lesson. Never again shall we return to the license in eating, drinking, burning, spending, hoarding, talking, which we knew a few months ago. We are under authority.

* * *

Authority does not ruin our thinking—it guides it. When we stop to reason the thing out we find that the command is just and right. If youth is drafted for war, money must be drafted. Life must be put into the struggle for democracy and righteousness. We can think as much as ever—we can think how wisely and well our leaders have guided us. We can meditate upon the justice and glory of giving and saving.

Most men and women have obeyed the laws gladly, with something of exaltation. In the Income Tax office I stood next to a man who was having his return inspected by the clerk. "You had a lawyer figure this out for you, did you?" said the clerk. "Yes, sir," replied the gentleman. "You have paid one hundred and twenty dollars more than you needed to," answered the clerk. "Let it go," was the reply. "I guess Uncle Sam can use it." If we love our country, if we love our church, if we love our friends we are glad to give. The law becomes love.

There is a great yearning for authority. Cardinal Newman went into the Catholic Church because he longed for authority. I find that many business men want the facts of Christianity put up to them with a kind of finality approaching dogmatism. I do not like dogmatism, but I do like conviction. Men want to state exactly what is what about God, Christ, the Bible, Heaven and Hell and Service. They do not want a lot of clever guesses and hypotheses. Clear-cut ringing statements of truth are demanded. Where shall we turn for this authority? To Jesus himself. He is our Lord. We are to confess Jesus as LORD. His word is final. His way, truth and life form the last appeal. He settles all questions. If not by formal word, then certainly he settles everything by his spirit. His authority is regal. He is pure, unselfish, all-wise, all-loving, and he is authority.

* * *

As we mature in Christian experience we grow to appreciate the authority of Jesus and have respect for it. His "Go" has a

This article is based on the International Uniform lesson for May 19, "Jesus Exercises Kingly Authority." Scripture, Mark 11:1-33.

kingly command to it. His "Love" rings with authority. His "Give" is not to be disregarded. He is our Lord. His word is final, His way of living essential.

I heard the president of the American Bar Association say last week: "If the Kaiser wins, all that Christianity has taught will be overturned." But the Kaiser will not win!

The Galilean will conquer, and love and justice will be supreme and He shall be Lord of Lords and King of Kings.

JOHN R. EWERS.

The War

A Weekly Analysis

I CHEERFULLY confess to the failure of a prediction made by me last week. I wrote that either Mont Kemmel would be retaken by the allies or the Ypres salient would be abandoned. Neither thing has happened.

It seemed when I wrote that it would be wholly unwise, if not impossible, to retain the Ypres salient if Mont Kemmel remained in the hands of the enemy. General Foch, however, has proved that the thing could be done, and in proving it has administered to the enemy the heaviest defeat he has suffered since launching his offensive.

The success of the allied defense against the tremendous German drive against the positions north and west of Mont Kemmel was due in large degree to the tenacity with which the French held to their positions between Mont Kemmel and Mont Rouge.

It was here that the enemy made his supreme effort, attempting to force his way through the village of Locre and to reach the gentler slopes north of Mont Rouge from which it could be stormed and taken, as well as the level road stretching northwest to Poperinghe in the rear of Ypres and on the railroad by which it is supplied.

Had he succeeded in this he would have created a very serious situation. But the French held Locre and even pushed forward to the south of it. It must be understood, of course, that the British did equally well in repulsing the enemy assaults against their lines; but the critical situation was where I have indicated.

As a result of this repulse, in which the losses of the enemy were enormous, General von Arnim was forced to suspend operations for what—at this writing—numbers four days. This is the longest interval that has elapsed between attacks since the drive began. As I write news comes that a terrific enemy bombardment is in progress along the Lys. It probably presages a renewal of the attacks on the sector where the enemy has just suffered defeat. I will not try to anticipate the outcome further than to say that I am confident General Foch can hold at any point where he deems it vital to the security of his line, and that he can regain any temporary loss of position if he deems it necessary. His whole purpose, as I have intimated, is to save his line with the least possible expenditure of man power, thus conserving the reserves that are counted upon to win decision at the moment of opportunity.

The week has developed the fact that a German peace offensive is incubating. Announcement that the pope will address a peace proposal to the warring nations on Whitsunday is a manifest indication of the wish of the central powers to find some way out of their troubles that is easier than winning a military decision. The pope is the agent of Austria, and thus of Germany. He goes to the aid of these nations whenever they are hard pressed.

No peace can be made now that will be more than a truce. Certainly no proposal for peace can be considered that does not come directly and in specific terms from Berlin. By employing a third party, supposedly neutral, Berlin avoids re-

sponsibility and is able to maintain the attitude she can take, on the basis of the map, of being victor in the war.

But Austria is seething with the spirit of revolt. Germany is facing economic collapse. They are trying to save themselves and their dynasties, and that is the one thing we cannot allow them to do. With American strength increasing daily in France—there is to be no limit but that which need sets—the certainty of ultimate victory is ours, and we must keep on at all costs, turning deaf ears to popes and princes, until we have overthrown the armed forces of the enemy, and reduced kaiserdom to the place where it will take the terms we may dictate for the future peace and freedom of the world.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

Three Questions Answered

THREE questions have been asked of the editor of the *Christian Century* by a distinguished leader of Disciples' enterprises. He asks:

First, what is the most discouraging fact in present-day Disciplesdom?

Second, what is the most encouraging sign among us?

Third, what, in your judgment, is the type of leadership most imperatively called for in these days that fairly tremble with the stir of elemental passion?

The questions are searching ones, and their answers may be of interest to our entire body of readers. We give our replies in order:

MOST DISCOURAGING FACT

The most discouraging fact about our Disciples' enterprise today is the disillusionment that has settled down upon us with respect to our having any distinctive service to render to Christendom. From the beginning the sense of a mission has been strong within us. We were in the habit of stating this mission in doctrinal terms. But the present generation of our people has lost its distinctive doctrinal convictions, and with the passing of sharp doctrinal distinctiveness there has gone also the sense of any divine call or mission. As a result the tendency is strong among us to sink to a mere denominational level, with no consciousness of our leadership, no vision of a peculiar duty that has been committed to us to perform, no burning of heart with a testimony we cannot but utter.

MOST ENCOURAGING SIGN

The most encouraging sign visible among us is the fact that a steadily growing body within our fellowship is reviving this lost sense of mission by the recovery of the original task to which Thomas Campbell and his followers first set themselves. This is the task of practicing Christian unity, of illustrating in our whole church procedure, locally and connectionally, that the living church of Christ is already one. It was this task which gave to the Disciples' movement the passion and idealism which in its earlier days so conspicuously characterized it. The fathers were inspired at the beginning not by a doctrine or a system of doctrines, but by a task, a great, catholic, statesmanly task. But later the task was obscured by some doctrines that had grown up among us. Now that these doctrines are growing stale and unmeaning there is nothing that can save us from disillusionment and disintegration but the recovery of the task which for so long a time the doctrines have eclipsed. The task is just as urgent as it was in the days of the fathers and the chance of accomplishing it is incomparably more hopeful.

LEADERSHIP FOR THE NEW DAY

The leadership necessary in these fateful days is nothing less than a prophetic leadership. Administrators of church properties

and institutions—do they not often stand in the way of the realization of God's program for his church? Revivalists for gathering recruits—most of the churches now see the illusion in the results produced by popular evangelistic methods. Orthodox preachers of a commonly accepted body of doctrine—the world is weary of the parrotings of words. But prophets—our age needs prophets! Leaders who see the invisible; who can find in the present welter and confusion of old and new the truth that will free and satisfy men's souls and build a spiritual Kingdom for them; creative teachers and interpreters of the will of God; men who find their standards not in their institutions or in prevailing customs, but in the mind of Christ; men unafraid of man—these are the leaders needed in "these days that tremble with the stir of elemental passion."

Poem Does Not Apply

EDITOR THE CHRISTIAN CENTURY:

In the first installment of his sympathetic critique of the Campbell Institute's volume, "Progress," Dr. Morro closes with this misapplied quotation:

"He drew a circle and shut me out,
Heretic, rebel, a thing to flout;
But Love and I had wit to win,
We drew a circle and took him in."

When applied to the institution in question I believe that this is not apropos. Dr. Morro got his labels mixed, and tagged the wrong bunch. It is like writing two letters, enclosing them in the wrong envelopes, and sending them to the wrong addresses. What would fit beautifully in one instance is a decided misfit in the other.

The Campbell Institute has shown no disposition, that I am aware of, to raise the hue and cry, "Heretic! Rebel!!" That is not their college "yell." That yell belongs to a bunch of quite another color. And as for drawing circles and shutting people out—not guilty again! But there are some among us who are guilty on this count, who, when it comes to drawing narrowing circles, are there with the goods. They are veritable artists. They can do it through long practice without the aid of a piece of string. The charge that they conscientiously bring against some members of the Campbell Institute is that they don't draw circles small enough, but too wide, taking too many in. "De gustibus non disputandum est." Consequently, as we all sit around the family hearthstone, the Campbell Institute is repeatedly by some of us invited on the outside, to go "out from among us because it is not of us," etc.

Of course, as an organization, the Campbell Institute is relatively a "closed" circle. But is not this expedient? Is it not possible for an esoteric bunch to have exoteric ideas and ideals? Such seems to be the case in this instance, and in another. When the Savior looked over the multitude of followers and picked out twelve, as he later looked over the twelve and picked out three, he wasn't drawing circles, and shutting the multitude out. He was wisely going about taking the multitude in.

As one without the circle, I do not believe that the Campbell Institute has outgrown its period of usefulness.

Chickasha, Okla.

BYRON HESTER.

Commends Washington Pastor's Article

EDITOR THE CHRISTIAN CENTURY:

George A. Miller's so outstanding article, "Restoration Problems," in the April 20th issue of the *Christian Standard*—I wish, if you have not, you may give as close reading as has your petitioner, and having done so, my suggestion and request is that you take occasion to review the same in THE CHRISTIAN CENTURY.

At a time in Disciple annals when not a few in our ranks are pondering the Progressive Propaganda—furthered by some, better saved than lost to the brotherhood—and freely opining that fast-approaching cleavage portends, might it not help avert such deplorable "break" in lines remaining practically intact through the years,

if the CENTURY can show agreement, in the main, with Mr. Miller's unambiguous declarations?

He has lucidly spoken in terms that Disciples as a whole—in the long accepted concept of what they stand for—can heartily endorse. His article appeals to me as an exceptionally luminous embodiment of our fundamental principles; while his recent action in calling on President Crossfield to lead his great Washington (D. C.) church in a follow-up meeting (at close of Evangelist Sunday's recent campaign in that city) stamps him as fearless and free from narrowness.

This deliverance of Mr. Miller—so far removed from the super-scholastic, we could well desire the CENTURY editor, in the proposed review, might "match," in plain English that "the way-faring man," though unlettered, may readily understand.

Chicago.

W. P. KEELER.

Some Postscripts

I am enclosing herewith the amount required for the renewal of my subscription to THE CHRISTIAN CENTURY for another year, and in doing so I want to say that there is no renewal which I

make with so keen a sense of satisfaction. Of all the journals coming to my desk, the CENTURY is the most welcome, and indeed the only one which I read through and preserve. I do not always agree with you, but you always stimulate me to more careful thought and more conscientious service as a minister of Jesus Christ. May the hand of God be upon you to give you increasing keenness of spiritual insight and the courage to maintain your high level of progressivism. Would to God we had more such fearless and sane writing in our religious journals.

Logansport, Ind.

E. LE ROY DAKIN.

"I read the Christian Century with more pleasure than any publication of similar nature which comes to me. I do not know a more friendly act I could perform for my acquaintances than by introducing them to this super-excellent paper."

Lexington, Ky.

EDWIN MARX.

The CENTURY is giving us some exceedingly fine articles these days.

ARTHUR STOUT.

Nevada, Mo.

The Larger Christian World

A Department of Interdenominational Acquaintance

Reconstruction of Theological Curriculums

The recent gathering of Baptist theological professors in Boston led them to invite the Harvard Theological school to call a meeting of all the theological professors of America, at which gathering the matter of a curriculum for ministers should be discussed in the light of the new demands which will be made upon the church following the war. It is believed by these divines that there is need of a new definition of the function of the minister and that a curriculum must be worked out which will be adequate for the training of the ministers of the new day.

Local Federation Helps Churches to Succeed

La Crosse, Wisconsin, is not a large city, but its church federation organization has been headed by a live layman, and through the influence of the local federation churches are meeting with much success. They have held union outdoor meetings, Bible study conferences for Bible school workers, go-to-church campaigns, and union advertising enterprises. It was found at the meeting which followed the Easter season that 350 people had united with the churches during these weeks of special effort.

Bigamist is Army Chaplain

The new rule concerning army chaplains gives every denomination its quota; this includes the Mormons, who have had the bad taste to choose as one of their representatives Brigham H. Roberts, who was expelled from the United States Senate for the practice of polygamy. He has as many wives as ever and his relation to the government as an army chaplain is less pleasing than in the position of senator. This appointment will doubtless result in more agitation of the Mormon question throughout the nation, in spite of the diversions created by war.

Methodist Missionary to Russia Safe

Methodists have been concerned about the welfare of Dr. George A. Simons, their missionary to Petrograd. Dr. Simons has been able to communicate with this country, and he states

that the property and work of the Methodist church in Petrograd remain intact. Dr. Simons is contemplating a visit to America at an early date.

Methodists Concerned Over State University Students

The Methodist Board of Education has made a study of the religious situation in the state universities and finds that there are twenty-five thousand Methodist young people in these institutions. In twenty of the schools the Methodists are carrying on some kind of work. This work, however, is not very extensive, in the judgment of Methodist leaders, compared with the work that should be done.

One-Fourth New York's Children in Bible School

New York can scarcely claim to be the leading religious city of the nation, according to the figures of the National Bible Institute. That organization shows that only one-fourth of the boys and girls of that city are going to any Bible school, Catholic, Protestant or Jewish. The church attendance represents one-third of the population. About three million people have no church affiliation whatever.

Churches Help Prepare Citizen Soldiers

The religious forces of America are co-operating through Dr. Frank Wade Smith in preparing young citizen soldiers for their life in the training camps. Literature is provided for the guidance of pastors. The government has a bulletin, "Home Reading Course for Citizen Soldiers," and a pamphlet has been prepared dealing with the spiritual hazards of the training camp; this is entitled "The Call to Arms."

International Sunday School Convention.

The fifteenth international Sunday school convention will be held in Buffalo, N. Y., June 19-25. The convention will have delegates from the western hemisphere and represents 21,000,000 members in 176,000 Sunday schools in the United States, Canada, Mexico, Cuba, Porto Rico, West Indies, and Central America. The call is issued by Edward K. Warren, president; Fred A. Wells, chairman; Marion Lawrance, general secretary; and E. O. Excell, treasurer.

ORVIS F. JORDAN.

News of the Churches

New President for Hamilton College, Lexington, Ky.

Prof. T. A. Hendricks, superintendent of the Paris, Ky., schools, has been elected to the presidency of Hamilton College, Lexington, Ky., by the Executive Committee of Transylvania. Professor Hendricks for a number of years has been one of the outstanding public school men in Kentucky. After taking his A. B. and M. A. degrees from Center College he entered public school work and soon distinguished himself in this line. For a number of years he was in charge of the schools at Cynthiana, Ky., and for the last five years has been superintendent at Paris, in both of which fields he has done exceptional work. Professor Hendricks has done graduate work in the University of Kentucky and Columbia and brings to his new task a fine equipment. He is president of the Kentucky Bible School Association and the teacher of a large men's class at Paris. He will enter upon his new duties June 1.

Ohio's Convention, Warren, May 20-23

Ohio Disciples will meet in their annual gathering at Warren, May 20-23. Monday and Tuesday afternoons will be devoted to C. W. B. M. interests; Professor F. E. Lumley of the College of Missions, and S. G. Inman, general secretary of the Commission on Latin America, will be among the speakers. The state sessions of the churches will extend from Tuesday evening to Thursday afternoon; ex-Governor Willis will deliver an address on Tuesday afternoon. J. A. White will represent the Anti-Saloon League. Other prominent speakers will be: H. F. Cope, Chicago; Harry F. Ward, Boston; Secretaries Burnham, Muckley and Warren; President A. McLean and Dean Vernon Stauffer, of Hiram, who will conduct the devotional exercises during the convention.

Texas Convention This Year at Sherman, May 12-16

Sherman, Tex., will be the center of interest in Texas Disciplesdom next week, as the annual convention will be in session there from May 12 to 16. George F. Cuthrell is the local minister, and H. K. Pendleton is president of the convention. Benevolence and ministerial relief will hold the attention at the Monday sessions. C. W. B. M. on Tuesday morning, the Bible School Tuesday afternoon and Texas missions in the evening. Wednesday morning, Texas missions; afternoon, general business and in the evening education. Thursday morning, missions; afternoon, education, publishing interests and ministerial relief; evening the national convention. Persons intending to be present should send their names to Pastor Cuthrell.

Indiana's 1918 Convention Features at Newcastle

May 13-16 is the date of the convention of the Indiana Disciples to be held at Newcastle. Monday afternoon will be given to the regular convention program, with a banquet at 6 o'clock, and an address by B. A. Abbott in the evening. Tuesday morning will be devoted to Bible school and C. W. B. M. interests, the afternoon to Christian Endeavor and the Societies of the brotherhood, and in the evening war topics will be considered in a Round Table and an

address by Secretary Burnham; President Clay Trusty will deliver the convention sermon at 11:15 a. m. Wednesday morning. Bible school and Endeavor themes will be discussed, and reports will be given by the state evangelists; in the evening the colleges will be given place. Thursday morning a number of phases of church life will be considered by seven speakers and addresses will be given by S. G. Inman and Miss Hazel A. Lewis; in the afternoon county reports of Men and Millions achievements will be given, all attendants sitting by counties; Secretary S. J. Corey will deliver the last address of the convention on Thursday afternoon. Those planning to attend the convention should write Mrs. P. L. Hoover, 529 S. 14th street, New Castle, for entertainment arrangements. W. H. Baker is the New Castle pastor.

Professor Snoddy Is Popular Speaker

Prof. E. E. Snoddy of Transylvania, was the guest of honor at the Lexington, Ky., Rotary Club Luncheon two weeks ago, and delivered a patriotic address to that group as a part of its Liberty Day celebration. The address was received with enthusiasm. On the following Saturday he went to Lancaster, Ky., and made the opening address in the Liberty Loan campaign. On Sunday night following he delivered one of his war lectures in the pulpit of Central church, Lexington.

Indiana Ministerial Association Program, May 13

The Indiana Ministerial Association will meet in conjunction with the state convention at New Castle, May 13. The first session will begin at 2 o'clock. B. A. Abbott, of the Christian Evangelist, will be the chief lecturer. Among others on the program are F. E. Smith, O. E. Tomes, L. C. Howe, L. E. Brown, H. A. Denton and E. B. Higan. All sessions will be held at First Methodist church. David H. Shields, of Kokomo, is president of the association; W. E. Carroll, vice-president, and F. E. Davison, secretary. The general theme of the sessions will be, "The Church and the War."

* * *

—Caldwell, Ida., church added 85 members to its forces through the recent meeting led by the Organ-Mell company of evangelists. F. L. Cook ministers at Caldwell. April was spent by the evangelists at Meridian. It is hoped by the Idaho state board that they can be kept working in the needy southern Idaho field for another full year.

—O. F. Jordan, of Evanston, Ill., has just finished a week on the road in lecture work. He spoke in his old home town at Gibson City, Ill., in the pavilion of the city park, on April 26. Other places reached were Lake Geneva, Wis., Highland Park, Ill., and Ottawa, Ill. Mr. Jordan has spoken in the Men and Millions drive in Chicago recently at Hyde Park, North Shore and other churches, and he made the principal address at the farewell reception of W. G. Winn at Irving Park church.

—H. W. Schwann has resigned from the work at Central church, Richmond, Ind.

—The Christian Men Builders class of Third church, Indianapolis, recently held

a service for the war mothers of Indianapolis. Mrs. C. B. Buchanan gave an address in which she gave some advice as to how these mothers of warring sons should prepare to meet them upon their return home. The Men Builders class has 111 members in war service.

—The church at North English, Ia., recently closed a fruitful two months of union Sunday services with the Methodist church of the town. Mr. Hyten is speaking to the largest audiences in the history of North English churches, according to a report from the local Methodist minister.

—Buell McCash, son of I. N. McCash, well-known Disciple leader, is now a private in the United States Army, and has been delivering addresses in southern Iowa in behalf of the Third Liberty Loan.

—Arthur Wake, pastor at Pulaski, Va., and now serving as Religious Work Secretary of "Y" 81, at Camp Lee, Va., preached at a special communion service at the camp on Easter day. Four men made a public declaration of their faith at the close of the service.

—C. W. Cauble, Indiana's state man, had charge of the dedication of the church at Walton, Ky., May 5.

—The church at East Liverpool, O., with a debt of \$29,000, subscribed \$2,020 on the emergency fund.

—L. E. Murray, of First church, Richmond, Ind., celebrated on April 29 the thirtieth anniversary of his ordination to the ministry. The sermon was reminiscent in character. His theme was "My presence shall go with thee."

—G. D. Smith, recently of Murfreesboro, Tenn., is the new leader at Cleburne, Tex.

—Pueblo, Colo., Central church, was apportioned for the emergency drive, \$950, and raised \$1,183.30.

—La Junta, Colo., church now has a brotherhood of over forty members.

—First church, Oakland, Cal., has 57 stars on its soldiers' honor roll.

—W. H. Baker, leader at New Castle, Ind., has tendered his resignation from this field, to take effect the last Sunday in May. He will assume the pastorate at Seymour, Ind. Since Mr. Baker's coming to New Castle, the membership of the congregation has been increased from 430 to 900, the Bible School from an attendance of 250 to about 500.

—E. C. Nicholson, who left the pastorate at Summitville, Ind., for war work, reports that he is now in France.

—G. L. Snively will dedicate the new building at Paris, Tex., on May 12.

—J. H. Monk is the new leader at Alameda, Cal., where Peter Clark Macfarlane ministered from 1902 to 1909. His book, "Held to Answer," had its background in this church. Mr. Monk will attend the University of California, at Berkeley, in connection with his pastoral service.

—J. H. Bristor, of McGregor, Tex., has been called to the work at Kingsville, Tex., and has accepted.

—W. Paul Marsh, of the Decatur, Ind., church, gave the leading address at a banquet of the Indiana Masons, at the Scottish Rite Cathedral, Fort Wayne, Ind. About 1,000 Masons heard Mr. Marsh's address on "Loyal Americanism."

—President R. H. Crossfield delivered a patriotic address to a large audience at Central church, Lexington, Ky., recently.

—C. S. Kleckner, recently of Stanhope, Ia., now ministers at Onawa, Ia.

NEW YORK **CENTRAL CHURCH**
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Finis S. Idleman, Minister

—John H. LeGrand wrote from Morris, Okla., on April 30 that he was leaving on that day for France to take up Y. M. C. A. work with the soldiers. Mr. LeGrand organized a church at Morris sixteen months ago and there is now a membership of 227, with a \$10,500 church home.

—The new executive secretary of the Chicago Christian Missionary Society, P. J. Rice, will have his headquarters at Room 1007 of the Central Y. M. C. A. Building, which will be the permanent headquarters for the local churches of Disciples. The Y. M. C. A. Building is at 19 S. LaSalle street.

—Fred S. Nichols, of the Table Grove, Ill., church, writes that he has been very busy with Liberty Bond, war-saving and general patriotic addresses.

—When Mart Gary Smith came to the work at Ada, Ohio, a year ago there was an average Bible school attendance of 55; the average for last month was 146. On Easter morning there were 180 persons present. At the close of the session on that day thirteen persons united with the church, eight by confession of their faith. Forty-one have been added during the year of Mr. Smith's ministry. There is also a strong Endeavor organization at Ada; on Easter evening the program was in their charge, and eight living pictures of the life of Christ were given, also another picture, "The Cross Beside the Flag." The evening's program was pronounced the best ever given at the church. An offering of \$41 was reported for Bible school service, and \$20 at the evening meeting. The week previous to Easter, Mr. Smith exchanged fields with Leon Couch, pastor at Kenton, O., and Mr. Smith assisted in putting the churches of Hardin county in line for the emergency drive. The apportionment of that county was \$21,000, and Mr. Smith predicts full success.

—George L. Snively recently dedicated the finest church building in Butler county, Kan., that at Potwin. There was an indebtedness of \$11,500 to be raised, and there was received in cash and good notes, a total of \$16,000. Mr. Snively has had charge of a dedicatory service nearly every Sunday since the first of the year.

—The famous Upper Room class of Professor T. M. Iden, at the University of Michigan has over 400 young men enrolled this year, in spite of the decrease in number of students at the university as a result of the war. This remarkable class, which has been in existence for about twenty-five years, has thousands of members scattered over the world. Professor Iden is in charge of the Bible chair work conducted by the C. W. B. M. at the University of Michigan.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
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Herbert L. Wolff, Minister

—Charles H. Forster, of the church at Vacaville, Cal., has received word from Washington that he has been appointed to foreign service under the American Red Cross, and he is booked to sail for France the latter part of June. He is ranked as a commissioned officer of social service, and his work is to be as

"district delegate" under one of the departments that deal with civilians. Mr. Forster has been given a leave of absence by his church, and will work without salary. The Vacaville church will probably federate with the other churches of the town for six months.

—Since the last report of the Foreign Society, five gifts have been received on the Annuity plan: one from California, one from Florida, one from Illinois, one from Kansas and one from Ohio. One of these gifts was the 32d from the same person.

—Dr. L. B. Kline, who has served as a medical missionary in the Philippines for the past five years, and who returned for his furlough last December, is now in the base hospital at Camp Dodge, Ia.

—H. W. Hunter, recently of Wellington, Kan., began his new work at Highland Park, Des Moines, on April 28. W. J. Gratton, who is now a camp pastor, formerly served at Highland Park.

—Lloyd Ellis, of the Corydon, Ia., church, is now in pastoral service at Camp Dodge, Des Moines.

—Earle V. Eastwood, of the Bonner Springs, Kan., work, delivered the baccalaureate sermon this year to the graduating class in the high school of that town, his theme being "The Pull of the Ideal."

—W. J. Minges, with his helpers, is in a meeting at Washington, N. C.

—Stanton E. Hoover, of Croton, O., writes that Licking County, Ohio, was apportioned by the emergency leaders \$5,000, but raised a total of \$8,000. Mr. Hoover and State Senator J. H. Miller spoke before seven of the county's congregations. The work at Croton is well led by T. T. Bass. On April 28 a special afternoon service was held, at which H. G. Kellogg, of West End, Newark, O., gave an address on "Every Man to His Work." There were fifty-seven visitors present from the Centerburg congregation. In the morning there was a Bible school attendance of 223, and the pastor preached that morning a stirring sermon on "Love and Service." A delightful feature of the day was a dinner served in the basement for all present.

—Jasper county, Mo., apportioned by the Men and Millions leaders \$5,000 for the emergency drive, reapportioned herself \$10,000. Ten days ago there had already been raised nearly \$11,000, and there were yet six churches to be heard from. The county committee, headed by C. C. Garrigues, have been visiting all the churches of the county, with the purpose of "making it unanimous." It is hoped to bring the total up to \$12,500—half the amount asked of the entire Third district.

—C. J. Robertson has resigned at Gibson City, Ill., and will soon leave for France, where he will be engaged in Y. M. C. A. work.

—Graham Frank of Central church, Dallas, Tex., recently held a week of religious services at Texas Christian University.

—G. M. Walker is leaving the work at East Broadway church, Sedalia, Mo., to do service with the Y. M. C. A. in France.

—It is reported that there are now 140,000 Christian Endeavor boys in the war. The Disciples are well represented in this great army.

—C. H. Frick is now in chaplaincy service at Camp Meade, Md.

—Calvary church is the latest addition to the established churches of the Disciples in Baltimore. C. S. Ehlers is the leader. The work is located in a substantial section of the city. This is one of the eight branch churches which have been fostered by the Christian Temple, which Peter Ainslie ably leads.

—C. E. Pickett, who has served as a state Bible school superintendent in the Southland for several months, will probably take the pastorate at Cadillac, Mich.

—On Sunday, April 28, a new \$20,000 building was dedicated by the congregation at Denver, Hancock county, Ill. State Secretary H. H. Peters, who had charge of raising the \$12,000 needed—and some over—reports that the new church home is one of the most beautiful and well-equipped of any recently constructed in Illinois. The town has about 200 population, but there are a good number of substantial members in the congregation, many of them living on fine farms of the community. J. W. Porter, who resides at Carthage, has served the church as pastor for five years.

—H. H. Peters, Illinois' State Secretary, is reported again seriously ill at a sanitarium. He was taken ill during the recent school of methods held at Peoria, Ill.

—John R. Ewers is featuring "Live Sunday evenings" at East End church, Pittsburgh, Pa., his topics for the four Sunday evenings of May being "Selling Religion," "What the Boy Scouts Do," "Our Cross Women" and "The Men Who Stay at Home." Special prayer meeting features during the month are "Patriotic Music," "How the Church Creates Morale," "Red Cross Rally," "Letters to Our Boys" and "The East End Church and the World War." President Miner Lee Bates, of Hiram, spoke at this church on April 28.

—Twenty-one persons have been added to the membership at Main Street church, Kokomo, Ind., since January 1. D. H. Shields, pastor there, reports that at the time of his writing all the county's churches but two, had reached their April emergency apportionments.

—Dr. W. E. Macklin, missionary at Nanking, China, for many years, intends to sail for America about June 22. His eldest son, Theodore, is now in Berkeley, Cal., as land expert on the Mexican question.

—O. G. Hertzog, of Hiram College, writes of the late W. S. Fortune, father of Professor A. W. Fortune, in these appreciative words: "He was a good and useful man and reared and educated his six children, three boys and three girls. We shall all miss him." Mr. Fortune's death occurred at Hiram, the burial being at Kilbuck, O., his old home.

—The church at Sac City, Ia., is now a living link church. Of the pastor, J.

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Irving Brown, one of his congregation writes: "He is the most loved man in the county, without respect to church or social standing."

—Among Disciples taking part on the All-South Christian Endeavor convention program at Memphis, July 11-13, are Secretary Abe Cory, of the Men and Millions Movement, and DeForest Murch, of Cincinnati.

—A. R. Liverett writes from Walla Walla, Wash.: "We are very happily located in this field and if our first six weeks is any indication we shall have a pleasant and helpful pastorate here." Mr. Liverett went west from a long ministry at First church, Jefferson City, Mo. The Walla Walla church was apportioned but \$2,500, but pledges totaled more than \$4,000.

—Central church, Des Moines, Ia., has 106 stars in its service flag, and should have four more for young women of the congregation who have gone out to serve their country. Two of Central's stars are of gold.

—Wilson Donaldson, the first Transylvania man to die in service during the present war, was killed in a flying accident at Kelly Field, San Antonio, Tex., late in April.

—Professor W. C. Bower, of Transylvania, delivered the chief address at the Higher Education session of the recent convention of the Kentucky Education Association, held at Louisville.

—Norman H. Robertson, minister at Shelbyville, Ill., has recently closed a three weeks' home force meeting with his congregation; there were 41 accessions to the membership, 27 heads of families. This makes 140 additions since Mr. Robertson took the work a year and a half ago.

—V. T. Wood is now located at Camp Zachary Taylor, Louisville, Ky., under the Y. M. C. A. Before going to the camp he aided in putting four of the Clark county, Mo., churches "over the top" for the emergency drive. He states that the Peakeville church, where he has ministered since his student days at Canton, Mo., is rapidly becoming one of the best rural churches in the state.

—H. H. Griffiths, of First church, Portland, Ore., is preaching a series of Sunday evening sermons on "The World's Debt to Our Religious Neighbors." Mr. Griffiths recently spoke at patriotic rallies at Estacada, Montaville and Gladstone, Ore.

—The Loyal Men's class at Duquoin, Ill., which has been increased in membership from twenty to over eighty since the coming to the work there of Earl H. Fife, is leading in a community fight for the commission form of government for the town. Every member of the class has joined the personal workers' league, which is headed by the pastor. Several Gospel teams have been organized by Mr. Fife and these go out to the assistance of weak churches of the county.

—Cotner University is reported to have sent out more ministers, missionaries and professional men than any other college of like size among the Disciples. Cotner has sent thirty-seven missionaries into the foreign field and trained nearly 250 ministers.

—Santa Barbara, Cal., church, having persuaded its leader, Shirley R. Shaw, to continue his services there, has launched a campaign to raise \$15,000 for the purchase of Channel City Hall, which will serve as temporary quarters for the next



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two years. At the end of that period a fine new building will be erected on that site. Mr. Shaw has just refused a call to Wilshire Boulevard church, Los Angeles, Cal.

—Walter M. White, of Linden Avenue church, Memphis, Tenn., delivered the addresses at the closing sessions of the Jarvis Institute, Texas.

—Walter B. Zimmerman, who is now with the 82d Field Artillery at El Paso, Tex., writes that his men are of all religions, Roman Catholics predominating. There are two Roman Catholic, two M. E. Church South, and two Disciple chaplains at the camp.

Letter from Secretary Hopkins

Bible School offerings for work in the home land continue to reach the American Christian Missionary Society in goodly fashion. March was a very good month, with a total of \$1,586.57, as compared with \$889.53 a year ago. April also bids fair to run ahead of this month in 1917, though there is a week of the month remaining as these lines are written.

In total amounts received the offering situation is encouraging, but in the number of schools participating the facts are truly alarming. Those schools that have remembered their obligations to the home land have given heroically, but 687 schools whose offerings were in hand at this date last year have sent absolutely nothing for home missions this year.

By April of 1917 we had received offerings from 2,110 Bible schools, while thus far this year only 1,851 have contributed, and these 1,851 include 428 schools that did not give last year.

Where are the 687, and why have they forgotten Harry C. Munro in Alaska, and Homer F. Cooke in Florida, and Dean in the Rocky Mountains and Hutton on the Texas Plains, and Moss among the Negroes, and Roadruck and Smith and Staub and Rains and all the other men and women on the firing line? Is your school among them? Better look up your record, for these are heroes and heroines, and you would no more want to be responsible for their defeat than you would want to be blamed for any defeat which our brave boys might incur in France. But soldiers for the cross can no more continue the battle successfully without supplies from the home base than can soldiers for the nation. Get your school in line—some

person in every single one of those 687 schools will receive this paper, and you may be the very one upon whom we are depending to line up one of those 687.

May is a month devoted to Home Missions. Get your offering to us this month, and help us go "over the top" for Christ in the home land.

ROBT. M. HOPKINS,
Bible School Secretary.

Minnesota—Twin City Items

First church, St. Paul, where S. T. Willis ministers, is in good condition; there are additions to the church continually in the regular ministry of the days. The church has a goal of \$1,100 in the April campaign. More than \$400 was raised among the canvassers before they went out to work.

Minneapolis accepted a goal of \$3,000 in the drive; over \$5,000 had been pledged ten days ago.

Portland Avenue's aim was for \$1,500; almost the \$2,000 mark was reached very early, with more pledges to be made. Miss Ada L. Forster is temporary pastor of this church, since S. G. Fisher left for Y. M. C. A. work at Kelly Field. Six members were added by primary obedience at Easter time.

Minnehaha, whose minister is L. A. Brumbaugh, has now the largest Bible school in the Twin Cities. It was thought that \$480 should be the aim of this people in the campaign; they raised \$731.

Grand Avenue, after a pastorless period, is rejoicing in the good ministry of A. D. Brokaw. The church hoped to reach \$1,000 in the drive; they reported over \$1,700.

Even the two new missions, Lake Harriet and Audubon Park, under the leadership of M. M. Moss, city missionary, will give \$175 of the Minneapolis sum. Audubon Park, the latest housed mission, had more than 100 in Bible school on Easter day.

University Place, John Christoferson, minister, reported \$1,000 pledged on the drive.

Under the leadership of the state secretaries, M. M. Moss and Ada L. Forster, with C. B. Osgood, Superintendent of Missions, and the help of pastors and missionary women, every church in Minnesota will be visited in behalf of the Men and Millions campaign.

M. M. Moss,
State Secretary.

Attractive Collections of Verse

POETRY is coming into its own, as is evidenced by the great number of books of verse that are coming from the publishers, and by the quality of the verse contained in these volumes. To be well-informed today, one must know the significant poets and must be acquainted with their chief works. We list here the very best collections of verse now available:

A Treasury of War Poetry

Edited by George H. Clark, of the University of Tennessee. Contains the striking poems that have won fame during the Great War, and many other exquisite verses by writers not so well known as Rupert Brooke and Alan Seeger.

\$1.25 plus 5 to 10 cts. postage

A Manual of Mystic Verse

Edited by Louise Collier Willcox. The volume contains the very best of the poetry of mysticism from the thirteenth century down. Religious leaders should by all means have this book in their library for constant use. It is the most satisfactory collection of this kind recently published.

\$1.25 plus 5 to 10 cts. postage

The Melody of Earth

An anthology of poems of nature and especially of gardens, all the poems being the work of recent and present writers. Maschfield, Lindsay, Robert Frost, Sara Teasdale, Yeats, Tagore and a hundred others are here represented. Mrs. Waldo Richards has made the selection of poems for the volume, and has done a remarkably fine piece of work.

\$1.50 plus 5 to 10 cts. postage

High Tide

Another volume prepared by Mrs. Richards, and including the best poems of "joy

and inspiration" from modern poets. A glance at this book brings ample evidence that poetry is not dead, even in the present world of concrete and steel.

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The New Poetry

Edited by Harriet Monroe, founder and editor of the magazine "Poetry." Those who are interested in the modern movement toward realism in poetry, and, in fact, all lovers of verse, should possess this volume, which contains the cream of the product of the movement.

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The Golden Treasury

This collection made by Palgrave is, of course, the leader among books of verse of classic periods of English literature. It is the foundation upon which a library of poetry must be built.

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A notable collection of verse dealing with the personality and life of Christ. This volume should be in the hands of every religious leader.

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